"Hatred is Not a Family Value -- Hospitality Is"

(On Amendment #2)

Dr. White:

Kevin, I'd like for you to stand, and I'm sure that you'd like to straighten me out, and I'll be happy to take that, and enlighten folks about where Colorado for Family Values is coming from and what you stand for and maybe stand.

Kevin Tebedo:

If you can hear me from back there, I'd prefer not to stand. Do you care if I sit? (no) Well, first of all I want to commend the church for taking the opportunity to discuss politics. With all this talk today about the separation of church and state, it really is encouraging to see a church, whichever stand or side of this issue it might be on, actually discussing politics within the walls of a religious organization. Let's just hope the ACLU doesn't get word of this or someone will get sued. I'd like to open up, since we're in a church, with something that makes me very comfortable, and since I'm shaking like a leaf on the inside, I want to be able to be more comfortable on the inside and answer questions from you. I want to read some scriptures, actually, from the Word of God. In first Peter, Chapter 3, in v. 18, it says [see this reference in Bible, which he now reads]. ". . .being made subject unto Him." And I'd like to read in the book of First Thessalonians, Chapter 5, v. 21, it says,"Prove all things; hold fast that which is good; abstain from all appearance of evil." What I'd like to have us all consider today is two things, because the Bible commands us to evaluate. It does say

that we are not to judge, lest we be judged. Judging is up to the Lord, it says. It's up to God to look into our heart and make a decision as to our eternal soul's position as to who stánds before Him and who doesn't. But the Bible does command us to evaluate and to read and to look and to take all things into account and put them together. It commands us to abstain from even the very appearance of evil. The other thing that it talks about in here is that there are authorities and there are powers, and I submit to you today, to every one of you, this issue with Amendment 2 is not about homosexuality. And it's really even not about sex. It's about authority. It's about whose authority takes precedence in the society in which we live. Is it the authority of man that says ethics and morals and right and wrong are all situational and that what is right and what is wrong for one person is different from what is right and what is wrong for another person? Is it about the authority of man that says we are a government of men, not of laws, that men are the supreme intellect and that men make the decisions on what in men's lives is acceptable and what is not acceptable? Or is it the authority of God? The authority of the supreme King of Kings and the Lord of Lords? You see, we say we should have the separation of church and state, but you see, Jesus Christ is the King of Kings and the Lord of Lords. That is politics; that is rule; that is authority. So whose authority is going to rule? We talk about this thing of hospitality. I find it very interesting. Those who promote a pro-homosexual stance from a pulpit will use, oftentimes, the interpretation of many verses in the Apocrypha, many verses out of the Old Testament, to attempt to show that the sin of Sodom and Gomorrah was not the sin of homosexuality, and God did not in fact destroy that city for its abomination before the eyes of God, but did in fact destroy it

because of its sin of hospitality. I submit to you today that if you prove that, and if anybody's ready to go into a theological treatise on that, I'm prepared -- but that is a doctrine of the demon. It comes straight out of (?) hell to assume that that is why God destroyed them. It's a doctrine of demons, and I would submit that today Pastor James White stood before your congregation and preached unto you a doctrine of a demon. And the power of the Word of God says in Thessalonians that God's authority says you prove it. And if anybody simply strolls out of this auditorium and strolls out of this church and accepts that as the truth, then you're not following the authority of God and you're following the authority of man. Now the authority of man would dictate that homosexuality is perfectly okay, that there's nothing wrong with it. The authority of God says no, that there is plenty wrong with homosexuality. From a moral, ethical, societal, governmental, and political standpoint, in the eyes of Almighty God and the authority of his Word, homosexuality is an abomination to Him. Just like adultery is and any sin that would stand inbetween God and man and the salvation that the Lord has given to us through His Son, Jesus Christ. God is an authority, and you'll stand up to Him when we're all done here, and many of you are going to look me in the eye and say, How can you, Kevin, how can you judge? How can you stand here and tell me that I am something that is an abomination before God, because I love a woman and not a man? And I want to say to you today, before you judge me, if you've not picked up God's Word and read (?) what God's authority is all about, then you have no room to talk, and you need to be quiet. You need to not speak and you need to not judge, until you have -? ? - . And so I pray to you today that Amendment 2 is about authority; it's about whose authority gets to make

the decision. The authority of the United States Supreme Court has made it very plain that civil rights is not based on the way that somebody has sex, either the way they choose it or the way they possibly may have been born that way. The way somebody uses their sexual organs has never been defended and was never intended by the founding fathers of this nation to be a basis upon which somebody obtains civil rights, ever. A man who is a gay or a man who is straight has civil rights in the Constitution. He has protections as a man, as the gender of a man. He has protections because of his skin color. He will have protections because of his ethnicity. There are plenty of protections out there that are stipulated in the Constitution and other civil rights laws, such as 64 in the Civil Rights Act of 1991, Title VII, and others, to give people plenty of protections. Amendment 2 simply says that the authority needs to stand; that what the authority of the Supreme Court has laid down, Amendment 2 simply makes a stand that says there will be no protection based on the way you have sex. Now I realize that we're going to hear a lot of rhetoric in a few minutes and a lot of you saying that we're just hearing your rhetoric, Kevin. This is her rhetoric; this is your rhetoric. If you're going to use the authority of man, then you're going to walk out of here with your minds all made up about Amendment 2, and the words will fall to the ground. If you're going to use the authority of the Word of God which says prove all things, test them, test the spirit, see if they be right, see if they be wrong, then you need to go out of here and you need to find out for yourself. You need to decide and you need to study. If you don't, then you're an ignorant voter and you have no place in the voting booth. You need to learn. You need to find out. Because some of you aren't going to believe a word I say. Most of you are going to

believe every word she says. So I simply say this, if the authority--this thing is about authority--it's about whose authority makes the decisions over what behavior is right and wrong. If it's God's authority, the Bible is very clear on homosexuality. If it's man's authority, the book is wide open and it doesn't make much difference. That's what Amendment 2 is about. It's about authority. Thank you very much.

-- Comments of Julie Cooper, EPOC representative --

James White: Thanks, Julie. Kevin, you've got me going. I was just thinking, what do I have to say? An interesting thing about the particular passage from Genesis is that the Book of Ezekiel -- what Ezekiel says is that the sin of Sodom and Gomorrah is two things, pride and a surfeit of food and not providing it to the poor. I read about a half a dozen commentaries when I preach about a particular topic, and I just think the house is divided. Some people think the Sodom's sin is sodomy and some say inhospitality, and some say it's not caring for the poor.

Kevin T.: I'd be happy to read that. (inaudible..)

Audience Member: The prophet Ezekiel is comparing the people of Israel to Sodom, and he's trying to find the worst comparison that he can to show the people of Israel what their sin is. And he's saying that they're even worse than Sodom, right? But he does then talk about Sodom and he says, Behold, this was the guilt of your sister, Sodom. She and her daughters had pride, surfeit of food, and prosperous deeds but they did not aid the poor and needy. They were haughty and did abominable things... therefore I removed them when I saw them.

Kevin T.: What kind of abominable things do you think they did before Him?

Audience member: Just what he said in the previous verse. They had a surfeit of food and they didn't provide it. They were haughty; and they failed to show hospitality.

Kevin T.: And they did abominable things before the Lord.

Audience member: And that's what they were.

Kevin: What were the abominable things?

Audience member: I don't deny that there are other places in Scripture where the issue of homosexuality is raised and that that's a problem in scriptures. But what I think is real important in terms of your response to Julie is that this passage in Sodom has strong ? support (..inaudible)

Kevin T.: I guess that my response to that would simply be, prove it yourself, go get yourself a Bible, get yourself a couple commentaries pro and against, and read 'em, and find out for yourself. We are commanded to be brave.

Audience member: There are some things that are common sense.

Woman in audience: If you want to take the Bible literally and say that everything in the Bible is the authority, then all of us ? ? are an abomination, right?

Kevin T.: Well, if you don't understand how to interpret scripture... I've been to probably as much Bible college as your pastor has. The difference is this -- the Bible teaches principles. The Word of God teaches principles. And what you'll find is, you'll find the idea is that in the Old Testament they did stone homosexuals. They did kill them. And it is a principle taught by God of a culture they had back then. We don't take every single thing that's said in the Bible literally and transfer it to our culture. But we do take a principle. The principle being taught for our culture, in that time, is that homosexuality is an

abomination before the Lord, and it is something that is not to be condoned. If we take that principle and we advance it forward into our culture, then you have a choice. You either accept that principle and you stand against the behavior of homosexuality, or you don't.

Audience questioner: It seems to me that another principle is, and I think we'd all agree, is that one way of understanding God is that God is love, and when you came in today and said what you did about Jim and what you did about other people, it seemed like you're clearly coming out of an ungodly position. You're coming out of fear. And I just really resent that kind of process, that kind of promotion of fear. It seems like as ungodly as anything I can imagine.

Kevin: I guess a response to that would be that Jesus Christ told Mary, I love you, and He saved her of her sins, and He said, Go and sin no more. He loved her, He accepted her, but He did not condone her ? .

Audience questioner: You're missing my point. I think you're sinning at this moment.

Kevin: Well, that's your opinion.

Questioner: And that was my point. When you come out of that kind of fear, and then trying to promote your own ideas through God, I mean, that's so thinly veiled.

Kevin: What I see pervasive in the church today is this love/accept all/ all things/our God of love/and there is no judgment. God is also a god of judgment. Elisha, when he showed the people that the god of Baal was worthless, took the prophets of Baal and cut their heads off. Now was that out of hatred and fear? When Jesus Christ went into the temple with the scourge out of a righteous anger and drove those people that made a mockery of His concepts and His commandments out of the temple, was that hatred and fear by our Lord? or was it righteous law?

Questioner: How about the Holy Wars? Were they out of fear?

Kevin: I'm not totally convinced that the Holy Wars were something that were Biblical. Let me read something to you. Warren Wordsley (?) wrote this. Warren Wordsley wrote a story recalled by an evangelist, a story he heard by an evangelist many years ago. He wrote this: In a frontier town, a horse bolted and ran away with a wagon that had a child in it. Thinking the child was in danger, a young man risked his life to catch the horse and stop it. The child who was rescued grew up to be a lawless man and one day he stood before a judge to be sentenced for a serious crime. The prisoner recognized the judge as the man who years before saved his life. He pled for mercy on the basis of that experience, but the words from the bench silenced all his pleas. "Young man, then I was your savior; today I am your judge, and I will sentence you to be hanged." Jesus Christ is coming back to the earth. He's gonna return, and when He does, the Bible tells us that He is not going to come back in love and in a Lord of compassion. He's going to come back and He's going to judge. He's going to cast men into a lake of fire, and women. And He's going to come back as somebody who does not condone sin. Yet Jesus Christ is love. The Bible says in Second Peter 3:9 that the Lord is longsuffering to us and not willing that any should perish but all should come to repent. But when Jesus Christ returns, He's going to come back as a God who judges.

Audience question: First I want to commend you; you're a very brave man... Would you explain the last three words of the Amendment? Does that deny any claims of discrimination?

Kevin: Yes. As a matter of fact, the letter that Julie showed us is absolutely correct. That's the absolute truth. No law, no regulation on the Department of Labor or the EEOC or the state's Civil Rights

Commission that grants protection to people based on their sexual orientation. That's absolutely correct. That's what this whole thing is about. It's all about whether or not your protection, protection for your civil rights, is based on whether or not, or the way that you have sex. What Colorado for Family Values says is that there are many, many other criterion (sic) that are used to determine civil rights and what civil rights are based on, but the way that somebody has sex is not one of those criterion. So that if fact would do that. It would mean that there would be no claim to discrimination based on the way you have sex. Now let me clarify something right here, since we're in the process of doing it. There is -- EPOC is playing on the general lack of knowledge and ignorance of the public on civil rights laws and what discrimination is based on. You need to understand that if you go to the same people that wrote that DOL letter, they would tell you that the reason there are no laws and regulations is because sexual orientation has never been granted protected class status. The minute sexual orientation obtains protected status, then the Department of Labor, the EEOC, the Civil Rights commissions will be required to write rules and regulations and policies stipulating and bringing to court discrimination based on sexual orientation. Only after a group has been given protected class status will those laws be written. So before there will ever be a law written in the Department of Labor, sexual orientation must first be identified as a protected class group. Then the laws will be written. So when they say, we're not a minority group--and they admit that--we are not underprivileged; we do not need help financially, educationally; we are not an underprivileged class of people, but all we simply want is protection, what they're saying is we don't want protected class status, we just want protected class status. There is no claim to discrimination unless you are a protected group,

and you don't become a protected group unless you meet five very specific criterion. Once homosexuality or sexual orientation as it's defined becomes defined as a legally recognized protected class, then you will see DOL having regulations to guard against that. But they don't get that until they're a protected class. So when EPOC says, we don't want protected class status, we just want DOL to have regulations to protect us, it's a one and exactly the same thing.

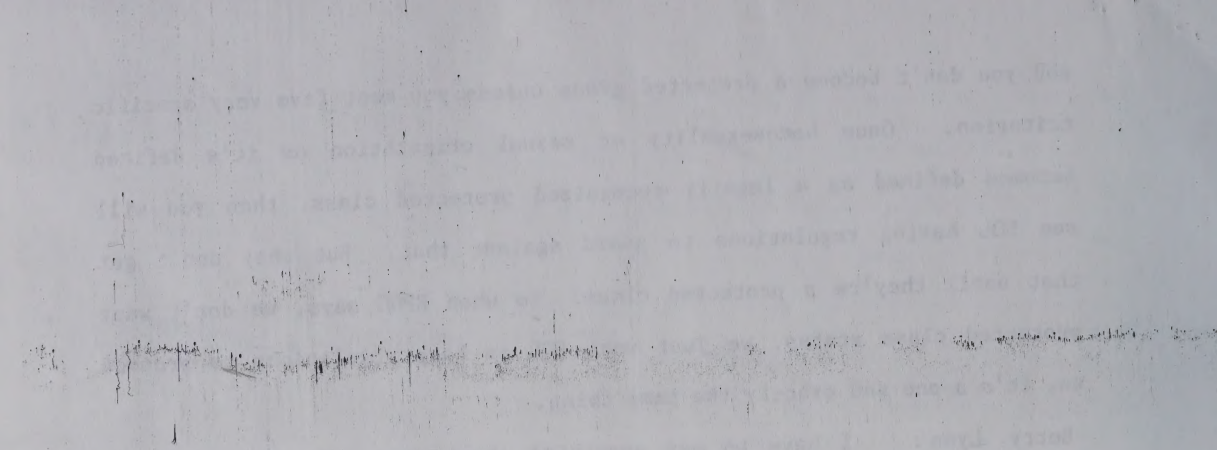
Betty Lynn: I have to say something about that. I think that the five qualities you were referring to include that able to be distinguished from other people by physical characteristics.

Betty Lynn: Disempowered economically because of their situations.

Kevin: That's one of them.

Betty Lynn: Okay. I would just like to point out this letter is from the Civil Rights Division Director. It says, the Colorado Fair Housing Law prohibits discrimination based upon handicap, race, color, sex, marital status, familial status, religion, national origin, or ancestry. I submit that those are all categories which you cannot pick out by looking at a person, which do no suffer from undue educational or economic disadvantage, that you cannot pick out and assign to someone. So when Kevin says you don't get protected from discrimination unless you achieve protected class status, it is simply false.

Kevin: She's right. There is a disparity in there, no doubt. (laughter) Now wait a minute. But it doesn't simply mean this. Simply because that's in there, and it's interesting to watch EPOC change their position on this, after a few months of discussing it. Yes, this nation has gone -- it's really been amazing as to what we've just named in all the protection. Sooner or later, if we keep going the way we're going, we'll be back to ground zero here. Everybody will be exactly the same. That's



right, everybody in America will be the same.

Audience: What's wrong with that? (laughter) Heaven forbid!

Kevin: Do we, because of these other things in the law, simply buckle under to the ? ? . Do we just say, wait a minute, you don't meet the criteria? What they are saying with that argument is, wait a minute, we don't meet the criteria, but neither does familial status and the other things that you named, so therefore it just follows with logic that if they don't meet the criteria, we don't meet the criteria, it's only fair that we give them. But there's a problem here. There is a moral problem with homosexuality in America. There is a very simple problem here. It is an issue. It's a major issue.

Questioner: Why is your God against homosexuals?

Kevin: Who is your God?

Questioner: Well, mine's the real one.

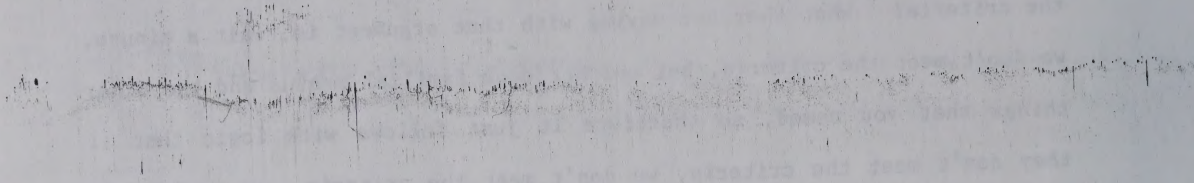
Kevin: Why is your God for homosexuals?

Questioner: ... we're all created equal and ..

Kevin: If you read His word, He makes it pretty clear. Would you like me to read it?

Questioner: No, I want to know what you think.

Kevin: You don't want me to read God's Word, you just want me to give you my opinion. Let me give you my opinion. You want my opinion? Let me give you my opinion. (lots of audience comments & noise) -- Here's my opinion. (from the Bible) -- For this cause, God gave them up unto vile affections. For even their women did change their use of that which is against nature. Likewise also the men, leaving the natural use of the woman. Burned in their lust one for another, men with men, working that which is unseemly, and receiving in themselves that recompense of their failure that was ? ? , and even as they did not like to retain God in



their knowledge -- they didn't like it; they don't like the fact that God said, God gave them over to a reprobate mind to do things that were not ? ? , being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, maligning ? ? , backbiters, haters of God, despiteful, proud, boastful, inventors of evil things..

Audience question: What does all that say?

Kevin: The God who wrote this Bible doesn't say that homosexuality is something that should be there. That's Romans Chapter 1.

Audience comment: That's Paul's writing.

Audience comment: Why? I'm curious.

Kevin: You see, you don't want to hear God's Word. You want to hear me, what I say.

Audience question: Could I ask you something about politics?

Kevin: Sure.

Questioner: Would you say that the organization that you belong to is a Christian organization?

Kevin: Yes.

Questioner: Are there any Buddhists in your organization that you know of?

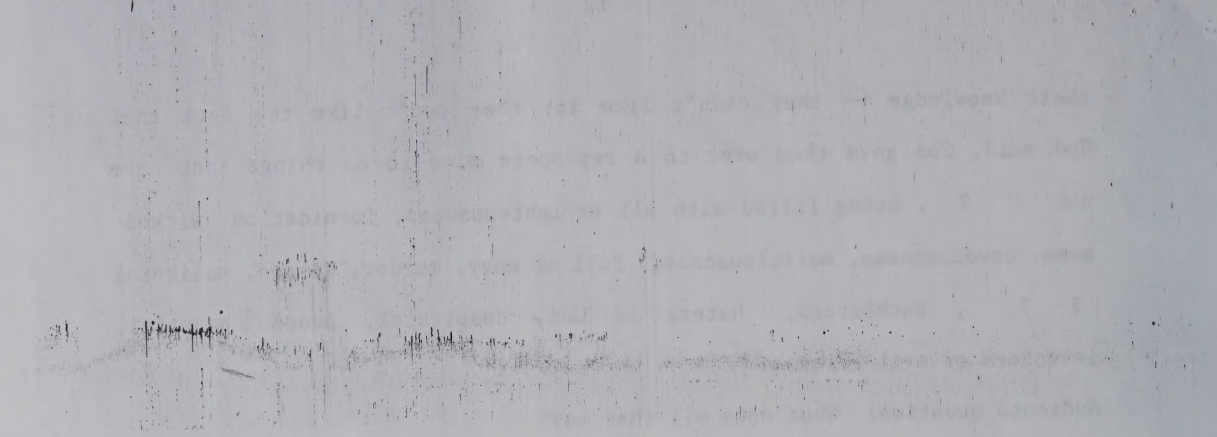
Kevin: Not that I know of.

Questioner: Are there any non-Christians?

Kevin: Yes, I imagine there is.

Questioner: What would you define as non-Christian?

Kevin: Somebody who does not have Jesus Christ as their personal savior, and when they stand before the Lord, the Lord will say depart from Me because I never knew you. That's all based upon a position before God through the blood of Christ.



Questioner: Would it be fair to say that the grassroots for the vote on Amendment 2 is based on Christian thought and Christian values?

Kevin: I would say that the grassroots was based on a Judeo-Christian ethic; yes.

Questioner: Doesn't it seem in contradistinction to the laws of the Supreme Court of the United States and the Supreme Court of this state and all the laws and statutes of this state that I'm aware of, that a Christian organization, a religious organization is, well, I mean, you've admitted already that it's basically Christians that run your organization.

Kevin: That doesn't make us a religious organization.

Questioner: How do Christians set themselves apart, or for that matter, Protestants, or for that matter fundamentalists, or Catholics, or Buddhists, and from Hindus and from agnostics and athiests. I get a little bit concerned; I guess all the Christian homosexuals are going to go to Hell. I'm a little bit worried about the Buddhist and the agnostic and the athiest homosexuals and lesbians. In my circular reasoning, coming back, how does your organization in the eyes of Thomas Jefferson, who's probably rolling in his grave right now, justify taking scripture to define how the United States or Colorado for that matter decides to run itself? I don't think that the public library is a Judeo-Christian library. I don't think that the State Supreme Court is a Judeo-Christian court. So how do we get around your organization as a Christian organization?

Kevin: Let me reply.

Jim White: Kevin says he has to go pretty quick.

Kevin: Well, we're in a church right now, discussing politics. Does that make this church a political organization? -- Okay, let me answer that. The people of EPOC have a world view. It's based on a world view, and within that world view these world views make statements about God. They

make statements about politics, about biology, about law, about sociology. World views attach all these things, from a, those people that run Colorado for Family Values operate this organization from a value system that is based on the Judeo-Christian ethic. Which means when we look at laws, when we look at what's right and what's wrong, back to authority. We take the authority that is not man's and we don't use the same world view that the folks who run EPOC do to determine what's right and what's wrong. It means, though, it doesn't make CFV any more a religious organization any more than discussing politics in church makes the church a political organization. What it does do, is that it takes a whole world view, the way you look at, for instance, the human world view; the world view that puts man at the center of authority, starts out with a theological statement; it's a religion. There is no God. That's a theological statement. The Judeo-Christian ethic starts out in the beginning there was God, and the Word was God, and so on down the line. So from that basis you develop a whole moral thought pattern that bleeds over into your sociology, your politics, your law, everything. That Judeo-Christian ethic, that authority that's based in the Word of God, is what started this country. Those men came over here with the purpose of starting a nation that would be free from the State imposing a religion on them. But what's happened is that it's turned.

Audience question: Kevin, I just have a quick question for you. Do you feel that you and your organization are on a mission from God to make sure that the ? ? against homosexuals be here in the state of Colorado?

Kevin: Do we feel that we are on a mission from God? Why do I think that that's a loaded question?

Questioner: Because it is.

Kevin: What those of us that run CFV believe is this. That there's two

authorities that we have to stand for. There's two authorities that we have to make a decision over. Who becomes the authority, on any matter be it politics, sociology, biology? And I would not say that the leaders of CFV would say that we feel like we have some light from heaven, annointing from Almighty God, that has commanded us to go forward. All we're simply saying is that there's an authority, that there is huge chasm between what authorities are going to make the decisions in our society. And when we sit down with our board of directors and we begin to make a decision on what we're going to do and how we're going to do it, and what's right and what's wrong, we use this as our authority [referring to his Bible].

Audience questioner: In that Bible there is a passage that people have used for hundreds of years to explain why blacks would always be slaves or servants of whites. Do you still believe that?

Kevin: No.

Woman in audience: So what are you saying?

Kevin: If you want to be fair, you'll need to tell me what verse you're talking about.

Questioner: I can't tell you exactly where it is, but it's the story of Abraham and Sara and Ham, and during the time of slavery people used this as to why the children of Ham were going to always be slaves. People used that Bible for why women should not get the vote. Were they right?

Kevin: Nope. They weren't right.

Questioner: What if you're wrong, Kevin?

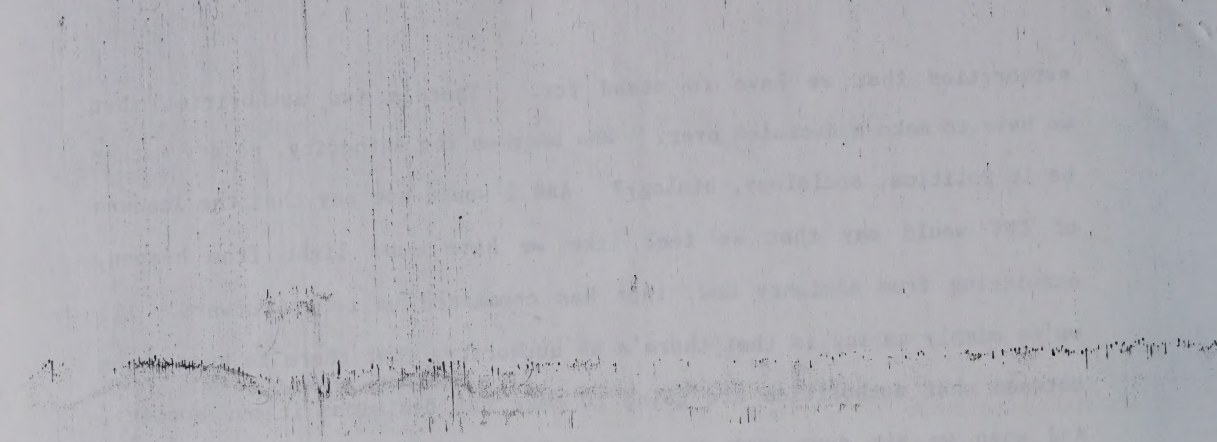
Kevin: I'm not wrong.

Questioner: What if?

Kevin: I'm not wrong.

Questioner: What if you're wrong, like other people were wrong?

Kevin: I'm not wrong.



Questioner: Well, were they right or were they wrong?

Kevin: Anybody that tried to use the Word of God to try and keep black people under slavery was wrong. Anybody that tried to use the Word of God to keep the vote away from women was wrong.

Questioner: But the Bible was used to promote slavery.

Woman from audience: I'm from the Church of Christ in Toronto... [she gives a little speech.]

Questioner from audience: I'm not sure what Colorado for Family Values' future goals are. What are their plans after the November election? What other coals are in the fire?

Kevin: Well, if you want the absolute truth, we don't have anything planned after November. Our battle is to win this election. I'm a native. I grew up in this state. I've lived in this town for a long time. I'm not going anywhere.

Another questioner: Given the wording of this Constitutional amendment, if it were passed, would an employer be within their legal rights to fire an employee once they determined that the employee is gay?

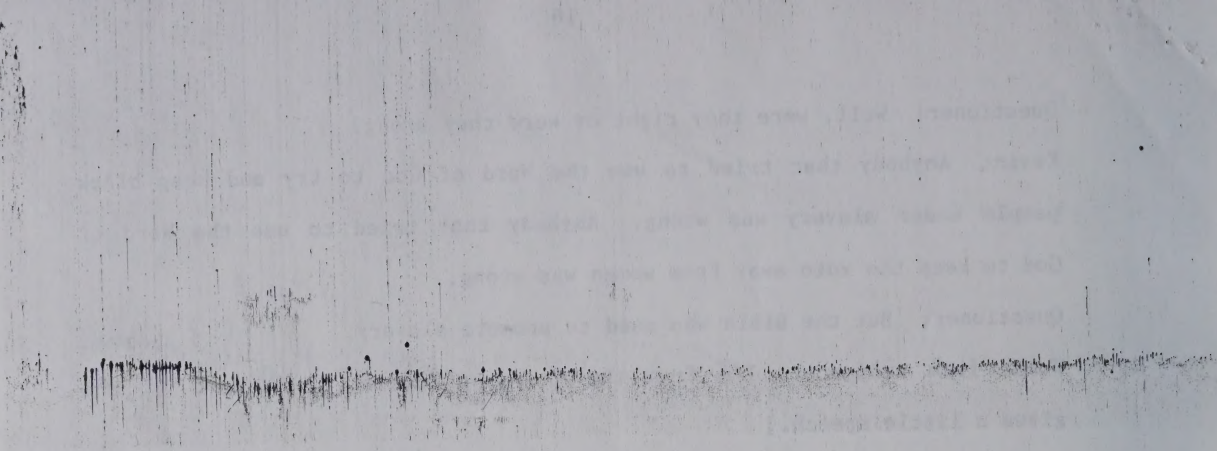
Kevin: Obviously, yes.

Questioner: So, if that's the case, if an employer sees an employee entering a known gay establishment in the company of gays, is the employer within their legal rights to fire that employee?

Kevin: Well, because this conversation is being tape-recorded, I'm sure it'll show up on KKKOA TV news here one of these days; it would not. It would not give somebody the legal right to fire somebody simply because they were gay.

Questioner: I'm hearing that it would.

Kevin: I just said that, and I was watching you go like this; I was just reacting to her because obviously in her mind it would do it. But in reality it would not; it would not; it would not. The amendment is to



prohibit the granting of protected class status [.. inaudible ..]

Questioner: [reads Amendment 2 and says:] So if I am fired and I am fired because I am gay, I have no claim of discrimination.

Kevin: That's right.

Questioner: Now, if my employer determines that I am gay..

Kevin: How's he going to determine that?

Questioner: Well, this is the real crux of the problem.

Kevin: It is; it's very important.

Questioner: Can they determine it because I say bad things about Colorado For Family Values?

Kevin: No.

Questioner: Who is the authority here?

Kevin: It'll be the courts. You've got to understand something. Eventually the authority of this will show up in the courts. When that person stands before the court of law and says I was discriminated against because I was homosexual, it will be the burden of that homosexual to prove they are gay.

Julie Cooper: If somebody starts a rumor where I work, even though I've been a good worker, I could be fired from my job, etc.. My supervisor can fire me on the suspect of an accusation that I am a lesbian, and I have no legal recourse.

Kevin: That's not true.

Jim White: Let's all thank Kevin for coming.